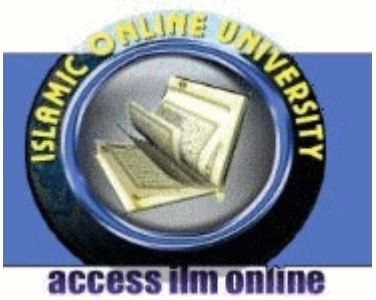

Islamic Online University

The Three Shelters

A Commentary on Chapters 112, 113 & 114 of the Qur'aan

[Also Known as the Three Quls]

By

Dr. Abu Ameenah Bilal Philips

Module 5

تفسير سورة الفلق

Tafseer Soorah al-Falaq

Verse 1

TAFSEER SOORAH AL-FALAQ (113)

Name of the Soorah

The title of this chapter, *al-Falaq,* is taken from the last word of the first verse. The word *falaq* means a lengthwise division, a split, fissure or cleft. When used with the dawn it means the break of dawn,[1] as in the verse:

﴿ فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا ﴾

"(He) made the day break and He has made the night for rest."

(*Soorah al-An'aam*, 6: 96)

Thus, the name is commonly taken to mean "dawn". However, the Prophet (ﷺ) and his companions commonly referred to it by the complete first verse as in the following *hadeeth:*

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَمْ تَرَ آيَاتٍ أُنْزِلَتْ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ

'Uqbah ibn 'Aamir quoted Allaah's Messenger (ﷺ) as saying: "*Can't you see some verses revealed tonight the like of which have never been seen before? They are* Qul a'oothu bi rabbil-falaq *and* Qul a'oothu bi rabbin-naas."[2]

The Prophet (ﷺ) and his Companions commonly referred to this chapter along with the one following it, *Soorah an-Naas,* as the *mu'awwithataan* (two refuge seekers)

[1] *Arabic-English Lexicon*, vol. 2, p. 2441.
[2] *Sahih Muslim*, vol. 2, p. 388, no. 1774 , Kitaab: Salaatul musaafireen wa qasruhaa; Baab: Fadl qiraa'at al mu'awwithatayn.

عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْمُعَوِّذَتَيْنِ قَالَ عُقْبَةُ فَأَمَّنَا بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الْفَجْرِ

'Uqbah ibn 'Aamir stated that he asked the Prophet **(ﷺ)** about the *mu'awwithataan* and he said, *"Allaah's Messenger (ﷺ) led us in the morning prayer with the two of them."*[3]

The Reason for the Revelation of Soorahs al-Falaq and an-Naas

There is *hadeeth* in Saheeh al-Bukhaaree and other books of *hadeeth* which mentions that the Prophet **(ﷺ)** himself suffered from the effects of magic. Zayd ibn Arqam reported that a Jew by the name of Labeeb ibn A'sam, cast a magical spell on the Prophet **(ﷺ)** and when he began to suffer from it, Jibreel came to him and revealed the Mu'awwithataan (Soorahs al-Falaq and an-Naas) then said to him, "Surely it was a Jew who cast this spell on you and the magical charm is in a certain well." The Prophet sent 'Alee ibn Abee Taalib to go and fetch the charm. When he returned with it, the Prophet **(ﷺ)** told him to unite the knots in it, one by one, and recite a verse from the Soorahs with each. When he did so, the Prophet **(ﷺ)** got up as if he had been released from being tied up.[4]

Place of Revelation

There are no authentic *hadeeths* which clearly indicate where this chapter was revealed. However, most scholars of *Tafseer* (Qur'aanic exegesis) hold that it was among the early chapters revealed in Makkah [prior to the Hijrah] as it has most of the characteristics of the *makkan revelations*. Al-Hasan, 'Ataa, 'Ikrimah and Jaabir were among the early generations of scholars who were of that opinion. On the other hand, Ibn 'Abbaas[5], in one of his opinions, considered it to be from the Madeenan period and so did Qataadah.[6]

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[3] *Sunan an-Nasaa'ee,* no. 943, CD Kitaab: al Iftitaah, Baab: al Qiraa'ah fis-Subh bil-mu'awwithatayn, and authenticated.

[4] Collected by 'Abd ibn Humayd and al-Bayhaqee and much of it can also be found in *Sahih Al-Bukhari* (Arabic-English), vol. 7, pp. 443-4, no. 660 and *Sahih Muslim* (English Trans.), vol. 3, pp. 1192-3, no. 5428.

[5] In Makkah, the *tafseer* school of Ibn 'Abbaas became the most prominent. 'Abdullaah ibn 'Abbaas was considered to be the greatest *tafseer* scholar among the *sahaabah*. He reported that once the Prophet **(ﷺ)** hugged him and prayed for

It is related that Ibn Mas'ood[7] claimed that these two chapters were actually supplications and were not chapters from the Qur'aan. However, he was in contradiction to the consensus of the Companions of the Prophet **(ﷺ)** in this regard. Ibn Qutaybah wrote that Ibn Mas'ood did not write them in his copy of the Qur'aan because he used to hear Allaah's Messenger **(ﷺ)** seek protection for al-Hasan and al-Husayn with them. Thus, he considered them to be like his other supplication for protection:

((أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ.))

"*A'oothu bi kalimaa til-laahit-taammati min kulli shaytaanin wa haammati wa min kulli 'aynin laammah.* (I seek refuge with the perfect words of Allaah from every devil, poisonous pest and every harmful evil eye.)"[8]

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him as follows (*"O Allaah, give him a deep understanding of the religion and make him skilled in its interpretation."* (Collected by Ahmad (*al-Musnad*, no. 2274). A version mentioning only the first half of the Prophet's supplication on his behalf is reported in *Sahih Al-Bukhari*, vol. 1, p. 106, no. 145, and *Sahih Muslim*, vol. 4, pp. 1320-1, no. 6055.) The most famous students of Ibn 'Abbaas were Mujaahid ibn Jabr, 'Ikrimah (the freed slave of Ibn 'Abbaas), Sa'eed ibn Jubayr, Taawoos ibn Keesaan al-Yamaanee, and 'Ataa ibn Abee Rabaah. (*Al-Itqaan fee 'Uloom al-Qur'aan*, vol. 2, p. 242. It is interesting to note that all of these great scholars were former slaves.)

[6] *Al-Jaami' li Ahkaam al-Qur'aan,* vol. 20, p. 199. Imaam al-Qurtubee considers it Makkan while Ibn Katheer considers it Madeenan (*Tafsir Ibn Kathir*, vol. 10, p. 638).

[7] In 'Iraaq, Ibn Mas'ood headed the most prominent school of *tafseer*. 'Abdullaah ibn Mas'ood, the sixth person to enter Islaam, was among the top reciters of the Qur'aan. The Prophet **(ﷺ)** himself praised his recitation saying, "*Whoever wishes to recite the Qur'aan in the tender manner in which it was revealed should recite it as Ibn Umm 'Abd (Ibn Mas'ood) does.*" (Ahmad, Ibn Maajah (vol. 1, p. 77, no. 138), al-Haakim and others and authenticated in *Saheeh al-Jaami' as-Sagheer*, vol. 2, p. 1034.) As for his knowledge of *tafseer*, Ibn Mas'ood said, "By the One besides Whom there is no other god, I know where and why every verse of Allaah's book was revealed." (*Sahih Muslim*, vol. 4, p. 1312, no. 6023) Among the many students of Ibn Mas'ood who later became scholars in their own right were al-Hasan al-Basree, 'Alqamah ibn Qays, Masrooq, al-Aswad ibn Yazeed, and 'Aamir ash-Sha'bee.

[8] Ibn 'Abbaas reported that the Prophet () used ot seek refuge in Allaah for his grandsons, al-Hasan and al-Husayn, saying, "Your forefather [i.e. Abraham] used to seek refuge in Allaah for Ishmael and Isaac by reciting, *A'oothu bi kalimaatillaah…*" *Sahih Al Bukhari,* vol. 4, pp. 385-6, no. 590.

This and other narrated information forms the basis of some orientalists' claim that there were a number of different codices of the Qur'aan among the Companions and that it was Caliph 'Uthmaan who destroyed them leaving only the one he favored. However, this argument is weak from a number of perspectives.

1. Aboo Bakr al-Anbaaree stated that this statement of Ibn Qutaybah is rejected because the *mu'awwithataan* are from the Lord of all the worlds' words inimitable to all creation, while *A'oothu bi kalimaa til-laah* are clearly from the words of a human being. The words of the Creator which are a miracle for Muhammad **(ﷺ)**, seal of the prophets, his eternal evidence against all disbelievers, cannot be confused with human words to someone of the status of Ibn Mas'ood in eloquence, knowledge of the language, aware of the various types of expression and the art of speech.[9]
2. Ubayy ibn Ka'b[10] related to Zirr ibn Hubaysh that Ibn Mas'ood had not recorded the *mu'awwithataan* in his copy of the Qur'aan and then stated: "I testify that Allaah's Messenger **(ﷺ)** informed me that Gabriel told him, '*Qul a'oothu bi rabbil falaq,* [Say: I seek refuge in the Lord of the Dawn,]' and he said it. Then he told him, '*Qul a'oothu bi rabbin-naas* [Say: I seek refuge in the Lord of humankind],' and he said it. Therefore, we say what the Prophet **(ﷺ)** said."[11] This narration confirms that the *mu'awwithataan* were a part of the Qur'aan.
3. The consensus of the Companions on the matter takes precedence over the opinion of a single Companion, especially considering that those who were among the first to accept Islaam in the Makkan period disagreed with Ibn Mas'ood.
4. The contents of the last two chapters are not in any way contradictory to the rest of the Qur'aan for there to be any advantage in adding or deleting them to or from the main text. Ibn Mas'ood would not have voluntarily burned his codex, had he thought that it was correct. The Qur'aanic text inherited from Iraq, where he was the leading scholar matches the text of all other know manuscripts from other parts of the Muslim world.
5. Some suggested that Ibn Mas'ood did not record the *mu'awwithataan* because he was safe from forgetting them, so he deleted them from his

[9] *Al-Jaami' li Ahkaam al-Qur'aan,* vol. 20, p. 199.
[10] Ubayy ibn Ka'b headed the school of *tafseer* in Madeenah, and was considered by most of his contemporaries to be the top reciter of the Qur'aan. Ubayy was also the first person chosen by the Prophet **(ﷺ)** to record the revelation of the Qur'aan.
[11] *Musnad Ahmad,* vol. 5, p. 129. *Sahih Al Bukhari,* vol. 8, no. 613 & 614, Kitaab: Tafseer; Baab: Soorat Qul a'oothu bi rabbil-falaq.

copy of the Qur'aan in the same way that he deleted *al-Faatihah* (the Opening Chapter); he had no doubt in his perfect memorization of it.[12]

The Virtues of these Two Chapters

These chapters are very popular among Muslims due to their brevity and the many special merits associated with reading them according to various authentic statements of Prophet Muhammad (ﷺ).

1. The Most Eloquent Chapter

'Uqbah ibn 'Aamir said, "I came to the Prophet **(ﷺ)** while he was riding and I placed my hand on his foot and said, 'Recite to me *Soorah Hood* and *Soorah Yoosuf,*' and he replied to me:

((وَ لَنْ تَقْرَأَ شَيْئًا أَبْلَغَ عِنْدَ اللهِ مِنْ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ))

"*You will never recite anything more eloquent to Allaah than* Qul a'oothu bi rabbil-falaq [*Say: I seek refuge in the Lord of the Dawn*]."[13]

Since this Companion was picking and choosing chapters based on the impact of their eloquence on himself, the Prophet **(ﷺ)** gave him a simple alternative which he could use on a regular basis and which would fulfill his desire in this regard. Furthermore, *Soorah Hood* lists virtually all of the prophets and their people mentioned throughout the Qur'aan and clarifies that the evil which befell the people was due to their wickedness and that the righteous were spared harm. *Soorah Yoosuf,* on the other hand, demonstrates the effects of jealousy within family and how Allaah protects His righteous servants even if they must suffer for some time. *Soorah al-Falaq* affirms that protection from evil should only be sought from Allaah.

2. The Most Excellent Source of Refuge

'Uqbah ibn 'Aamir also stated, "While I was a prisoner with the Prophet **(ﷺ)** between al-Juhfah and al-Abawaa', a strong dark wind blew over us and the Messenger of Allaah () began to seek refuge with *Qul a'oothu bi rabbil-falaq* and

[12] *Al-Jaami' li Ahkaam al-Qur'aan,* vol. 20, p. 199.

[13] *Sunan an-Nasaa'ee,* vol. 8, no. 254, Kitaab: Al-Isti'aathah; Baab: al-Isti'aathah min qalbin laa yakhshaa and authenticated in *Saheeh Sunan an-Nasaa'ee,* vol. , p. , no. . Also collected in Sunan ad-Daarimee, no. 3440, Musnad Ahmad, vol. 4, p. 149 & 159, Saheeh Ibn Hibbaan, no. 1842 and Mustadrak al-Haakim, no. 877.

Qul a'oothu bi rabbin-naas and he said to me, 'O 'Uqbah! Seek refuge with them, for none who seek refuge can do so with anything equal to them.'"

((يَا عُقْبَةَ تَعَوَّذْ بِهِمَا، فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا))

"'*O 'Uqbah! Seek refuge with them, for none who seek refuge can do so with anything equal to them.*'"[14]

Both Aboo Sa'eed al-Khudree and Anas ibn Maalik stated, "The Messenger of Allaah () used to seek refuge in Allaah from the Jinn and the human evil-eye until the *mu'awwithataan* was revealed. When they were revealed he adopted them and abandoned everything else."[15]

These two chapters may be used for any circumstance in which one fears harm. They should be the believer's first resort as they remind them to put their trust in Allaah in whose Hands all good and all evil lie.

3. A Treatment for Illness

'Aa'ishah related that whenever the Prophet **(ﷺ)** suffered he would read the *mu'awwithataan* on himself and blow [over himself]. But when his pain became intense, I used to read over him and wipe him with his own hand hoping for its blessing.[16]

This narration clarifies that these two chapters should be used to treat illnesses along with the use of medicines. Simply because one knows, or believes that one knows the cause of a sickness does not mean that there is no need to ask for Allaah's help and protection. To rely totally on medical means becomes a form of *shirk* wherein one believes that it is the medicines that cure by themselves. Instead, the believer should earnestly seek Allaah's aid in all of his or her affairs.

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[14] *Sunan Abu Dawud,* vol. , p. , no. , Kitaab: as-Salaah; Baab: al-Mu'awwithatain, *Sunan an-Nasaa'ee,* vol. 8, p. 251, and authenticated in *Saheeh Sunan Abee Daawood,* vol. , p. , no. .

[15] *Sunan at-Tirmithee,* vol. 2, no. 206, Kitaab: at Tibb; Baab: Ruqyah bil- *mu'awwithataan* and authenticated in *Saheeh Sunan at-Tirmithee,* vol. , p. , no. .

[16] *Sahih Al Bukhari,* vol. , p. , no. , Kitaab: Fadaa'il al Quraan; Baab: Fadl al-Mu'awwithaat, and *Sahih Muslim,* vol. , p. no. , Kitaab: as Salaam; Baab: Ruqyat al Mareed bil-Mu'awwithaat .

4. At the End of Daily Prayers

'Uqbah stated, "Allaah's Messenger **(ﷺ)** commanded me to recite the *mu'awwithataan* at the end of every formal prayer."[17]

The believers need regular reminders to keep their trust firmly rooted in the Almighty as the world invites them to humble themselves to its glitter and glory. Allaah quoted the true believers as saying:

﴿ وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿١٢﴾ ﴾

"Why should we not put our trust in Allaah while He indeed has guided us our ways? Instead, we will patiently bear all the hurt you may cause us. For those who trust, should put their trust only in Allaah." (*Soorah Ibraaheem,* 14: 12)

Thus, after every one of the five times daily prayers, the Prophet **(ﷺ)** recommended that the believers remember to put their trust in Allaah. This was in order for trust in God to become a habit, an automatic spiritual response to the daily trials and tribulations, whether great or small, which every human being faces.

'Abdullaah ibn 'Abbaas related that he heard the Messenger of Allaah (ﷺ) say, "The nations were presented before me and I saw a prophet with a small band of followers and another with only one or two people and yet another having no one with him. When I saw a large group, I thought it was my nation, but I was told that it was Moses and his people. Then I was told to look at the horizon where I saw a very great group and I was told, 'This is your nation. There are among them seventy thousand persons who will enter Paradise without any reckoning and without any punishment.' … The Prophet (ﷺ) then said, "*They are those who do not make incantations [themselves], nor do they ask that it be done for them, nor do they read bad omens into events, and they place their trust in their Lord.*" Upon this 'Ukkaashah ibn Mihsan stood up and said, "Pray to Allaah that He make me one of them." The Prophet (ﷺ) said, "*You are one of them.*" Then another man stood up and asked, "Pray to Allaah that He make me one of them also." But the Prophet (ﷺ) replied, " *'Ukkaashah has beaten you to it.*"[18]

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[17] *Sunan at-Tirmithee,* vol. 5, no. 157, Kitaab: Fadaa'il al Qur'aan, Baab: Maa jaa'a fil-mu'awwithatayn, and authenticated in *Silsilah al-Ahaadeeth as-Saheehah,* no. 1514.
[18] *Sahih Muslim*, vol.1, pp. 141-2, no. 425.

Incantations (*ruqyah*) are words recited as a treatment for illness. Some incantations contain elements of *shirk* in them and are thus strictly prohibited. Other incantations consist of Qur'aanic verses or supplications made by the Prophet (ﷺ). These are clearly permissible. This *hadeeth* refers to those who leave their health and sickness entirely in the hands of Allaah. One may ask: if that is the case, then why did the Prophet (ﷺ) use incantations and encourage people to do so? Scholars say that he did so to demonstrate the legality of doing so.[19]

Aboo Tharr al-Ghifaaree was also promised paradise for a commitment to placing complete trust in Allaah. Aboo Tharr said, "One day Allaah's Messenger (ﷺ) called me and said, 'Will you make a pledge for paradise?" I replied, 'Yes!' I stretched out my hand and he placed one condition on me saying, '*On condition that you will not ask anyone for anything.*' I said, 'Yes!' and he added, '*Even if your whip falls, you must dismount and pick it up yourself.*' "[20]

Thawbaan was promised paradise for the same reason as Aboo Tharr. Thawbaan quoted the Prophet (ﷺ) on one occasion as saying, "Who will guarantee me that he will not ask anyone anything and I will guarantee him paradise?" *I said,* "*I will!*" *And I never used to ask anyone anything.*[21]

Like the emotion love, trust is not inborn, it is learned and developed. The following are some principles can help develop habit of putting one's trust in Allaah.

A. Correct belief and knowledge about Allaah.

(a) Allaah knows what's best.

﴿ وَعَسَى أَنْ تَكْرَهُواْ شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّواْ شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللهِ يَعْلَمُ وَأَنْتُمْ لاَتَعْلَمُونَ ﴾

"Perhaps you may dislike something and it is good for you and you may like something and it is bad for you. Allaah knows and you do not know." *Soorah al-Baqarah,* (2):216

(b) Allaah is Just.

﴿ وَلاَ يَظْلِمُ رُبُّكَ أَحَدًا ﴾

"… And your Lord will not oppress anyone." *Soorah al-Kahf,* (18):49

[19] *Sharh an-Nawawee*, vol. 2, pp. 94-5.
[20] *Musnad Ahmad,* vol. 5, p. 172.
[21] *Musnad Ahmad,* vol. 5, p. 275-6, and *Sunan an-Nasaa'ee,* vol. 5, p. 72.

﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ ﴾

"Allaah is sufficient for whoever puts their trust in Him."

Soorah al-Baqarah, (2):286

(c) Ease follows difficulty.

﴿ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴾

"With every difficulty comes ease" ***Soorah ash-Sharh*, (94):6**

B. Reflect on examples. *Read about the lives of the prophets and the righteous in the Qur'aan and the Sahaabah.*

C. Be in the company of those known for their trust in Allaah

***D.* Du'aa al-Istikhaarah.** *When a decision is taken on a matter, the Prophet (ﷺ) recommended that the person making the decision pray two units of prayers and make a supplication. The supplication basically puts full trust in Allaah. The decision maker*

Note concerning *Salaatu-Haajah.* Although many people customarily pray this prayer and make a du'aa related to it, the narrations about it are all inauthentic.

5. Daily Protection

'Abdullaah ibn Khubayb said, "While we were waiting for the Messenger of Allaah () to lead us in prayer, it became dark and we became thirsty. When he finally came out, he took me by the hand and said, "*Say!*" Then he was silent for a moment. Then he said again, "*Say!*" So I asked, "What should I say?" He said, "Qul huwal-llaahu ahad [*Say: He, Allaah, is Unique,*] *and the two chapters of refuge three times whenever the evening comes and whenever the morning arrives. They will suffice you twice per day.*"[22] In another narration he was reported to have said, "*They will suffice you against anything.*"[23]

According to the Prophet **(ﷺ)** , the recitation of these two chapters along with *Soorah al-Ikhlaas* every morning and evening provides a daily spiritual shield sufficient to ward off the forces of evil. Many people complain that even though they followed the Prophet's instructions to the letter, they were still harmed. So they ask, "What is the point?" However, they neglect to consider the fact that the

[22] *Sunan Abee Daawood,* vol. 3, no. 957, Kitaab: Fee Abwaab an-Nawm, Baab: Maa yaqoolu ithaa asbah and *Sunan at-Tirmithee,* vol. 3, no. 182, Kitaab: ad-Da'awaat, Baab: Raqm 7.
[23] *Sunan an-Nasaa'ee,* vol. 8, no. 251, Kitaab: Fil-Isti'aathah. Authenticated in

strength of the spiritual shield will depend on the level of faith and sincerity of the one saying it. It is not like magic or an air bag in a car. The stronger the faith and the purer the intention, the stronger the shield becomes.

As-Sa'dee noted in this regard that if the person who says this prayer is harmed by anything, it will not be due to the prayer not working or misinformation from the Prophet (ﷺ), as whatever the Prophet (ﷺ) has informed his followers is the absolute truth. If it does not work, it will be due to other inhibiting factors. This principle applies to all cases in which the Prophet (ﷺ) informed of legal causes which do not seem to work. The fault lies not in the cause, but in other factors that prevent it from producing the promised effect. For example, recitation of *Soorah al-Faatihah* for the sick is a means of cure. However, some people may recite it and the sick do not get well. Likewise, reciting the *du'aa* prior to having sexual relations will prevent Satan from harming one's offspring. But, it may be done and yet the child is still harmed by Satan. This failure is due to the occurrence of a hindrance between the cause and its effect. One must then search for the cause of the obstruction and remove it in order for the promised effect to take place.[24]

Soorah al-Falaq (113)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allaah, the Most Gracious, the Ever Merciful

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ ﴾

1. Say: "I seek refuge with the Lord of the Dawn,"

[24] *al-Qawl al-Mufeed*, pp. 157-8.

Like *Soorah al-Ikhlaas* this chapter begins with a Divine command to Prophet Muhammad (ﷺ).

﴿ قُلۡ ﴾

"Say:.." This command to the Messenger of Allaah (ﷺ) affirms to the reader or listener that the Prophet (ﷺ) was only a messenger conveying what he was commanded to say. He had no control over the revelation with regard to its content or to its time or place of revelation. It reinforces the Muslim belief that the Qur'aan is the word of God and not that of Muhammad (ﷺ). During the Prophet's time, the pagans, believing at first that it was the Prophet's magic, requested him to modify the message to include elements of their idolatry so it would not affect their economy. The Almighty noted:

﴿ وَإِذَا تُتۡلَىٰ عَلَيۡهِمۡ ءَايَاتُنَا بَيِّنَٰتٖ قَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا ٱئۡتِ بِقُرۡءَانٍ غَيۡرِ هَٰذَآ أَوۡ بَدِّلۡهُۚ قُلۡ مَا يَكُونُ لِيٓ أَنۡ أُبَدِّلَهُۥ مِن تِلۡقَآيِ نَفۡسِيٓۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۖ ﴾

"When My clear verses are recited to them, those who do not wish to meet Me, say: 'Bring us a different Qur'aan, or change it.' Say [to them]: 'It is not for me to change it on my own accord; I only follow what is revealed to me.'" (*Soorah Yoonus,* 10: 15)

﴿ أَعُوذُ ﴾

"I seek refuge…" by fleeing from something I fear to what I believe will protect me from it. This expression carries the strength of an oath. Which is why the Prophet (ﷺ) divorced one of his wives who used it against him, even though she did so in ignorance. When the daughter of al-Jawn was sent to the Prophet (ﷺ) on their wedding night and he put his hand on her, she said, "I seek refuge in Allaah from you," as she had been deceptively advised by some of the Prophet's

wives. The Prophet (ﷺ) told her, "*You have sought refuge with the ultimate Savior. Go back to your family.*"[25]

Consequently, Allaah required it on many occasions beginning with the recitation of the Qur'aan itself saying:

﴿ فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَـٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ ﴾

"So when you want to recite the Qur'aan, seek refuge with Allaah from Satan, the cursed one." (*Soorah an-Nahl,* 16: 98)

Ibn Mas'ood reported that the Prophet (ﷺ) said in his daily prayers:

((اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ))

"*O Allaah, I seek refuge with You from the cursed Satan, his death, arrogance and his poetry.*"[26]

Khawlah bint Hakeem said that she heard Allaah's Messenger (ﷺ) say:

((مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ)).

"*Whoever goes into a dwelling and says (while entering it):* A'oothu bi kalimaatillaahit-taammaati min sharri maa khalaq *'I seek refuge in Allaah's perfect Words*[27] *from the evil of what He has created*[28]*', no harm shall befall him until he departs from that place.*"[29]

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[25] *Sahih Al Bukhari,* vol. 9, no. 268, Kitaab: Talaaq; Baab: Man Tallaqa wa hal yuwaajihu ar-rajul imra'atuhu bit-talaaq. See also *Sunan an-Nasaa'ee,* vol. 6, no. 150, Kitaab: Talaaq; Baab: muwaajahatu ar-rajul al-mar'ati bit-talaaq, and *Sunan Ibn Maajah,* vol. 1, no. 661, Kitaab: Talaaq; Baab: Maa yaqa'u bihi at-talaaq minl-kalaam.

[26] *Sunan Ibn Maajah,* vol. 1, no. 266 and *Sunan Abu Dawud,* vol. 1, no. 486.

[27] Allaah's Words are perfect from two aspects:

1. Truthfulness of information.
2. Justice in the laws.

In this regard, Allaah Almighty had said:

Thus, the act of seeking refuge is an act of worship carrying all of the conditions of acts of worship. After the foundational condition of sincerity, the most important of the conditions is that it only be directed to Allaah alone, to do otherwise is the greatest of sins, *shirk*.

﴿ وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ ﴾

"Indeed, there were men from among humankind who sought refuge with the men[30] among the jinn[31], but [the jinn] only increased them in sin and fear."[32] (*Soorah al-Jinn*, 72: 6)

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً ﴾

"The Word of your Lord is perfect in truth and justice." (*Soorah al-An'aam*, 6: 115) [*al-Qawl al-Mufeed*, p. 157]

Al-Qurtubee said: "In the Perfect Words of Allaah means His Words are free from every defect and imperfection." It is also said to mean "the Glorious Qur'aan." (*Divine Triumph*, p. 155)

[28] Allaah created everything, including the good and the evil, however, evil is not attributable to him directly, because He created the evil for a good reason which will ultimately produce good, thus it is itself good. Consequently, evil is not one of Allaah's attributes or acts, it is among His creatures.

Not everything that Allaah created/creates has evil in it. But one should seek refuge from the evil in it, if it exists. Creatures may be divided into three categories:

1. Purely Evil; e.g., the Hellfire, as regards its essences.
2. Purely Good; e.g. Paradise, the angels.
3. Containing good and evil, i.e., humans, the jinnJinn and animals. (*al-Qawl al-Mufeed*, p. 157)

[29] *Sahih Muslim*, vol. 4, p. 1421, no. 6541.

[30] The phrase "men among the jinnsJinns" indicate that, unlike the angels, the jinnJinn have male and female sexes.

[31] In explaining this verse, Ibn Taymiyyah said: "Whenever a man of that time would enter a valley – and valleys are where jinns wereJinns wer thought to reside, as they frequent valleys more than high ground – the man would say: 'I seek refuge with the supreme master of this valley fromform its foolish inhabitants.' When the jinnJinn found humans seeking refuge in them, they would terrorize humans and attack them with even more ferocity. Men would bring with them amulets and talismans using the names of the jinnJinn and their rulers and they would swear by the names of those among the jinnJinn and their rulers whom they held in high esteem. This resulted in man's elevation and honorhnonor of the jinnsJinns over themselves. Consequently, the jinnJinn would often fulfill some human requests – especially since they knew that humans were more noble and honorable than they were. If a human being subordinates himself to them and seeks refuge in them, he becomes similar to an important person who ignorantly seeks help from an insignificant nobody in fulfilling his needs." (*Ibn Taymiyyah's Essay on the Jinn*, pp. 19-20)

﴿ بِرَبِّ ٱلۡفَلَقِ ﴾

"…with the Lord of the Dawn," Allaah. Though the word *falaq* has been translated here as the dawn, it also refers to everything which Allaah splits like the date stone and the seed.[33] This title, Splitter of the Seeds, alludes to His attribute of Lifegiver.

﴿ ۞ إِنَّ ٱللَّهَ فَالِقُ ٱلۡحَبِّ وَٱلنَّوَىٰۖ يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَمُخۡرِجُ ٱلۡمَيِّتِ مِنَ ٱلۡحَيِّۚ ذَٰلِكُمُ ٱللَّهُۖ فَأَنَّىٰ تُؤۡفَكُونَ ﴿٩٥﴾ ﴾

"Indeed! It is Allaah who causes the seed-grain and the date-stone to split and sprout. He brings forth the living from the dead, and it is He who

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[32] This verse indicates that seeking refuge in the jinnJinn is *haraam* because it does not benefit the refuge seeker. Instead it increases his fears. He is thereby punished with the opposite of what he sought.

Allaah also chastised the pagans for their relationship with the jinn:Jinn.

﴿ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَآؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَآ إِلاَّ مَاشَآءَ اللهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴾

"And on the Day when He will gather them all together [and say]: 'O assembly of Jinn! You misled many human beings,' and their friends among humans will say: 'Our Lord! We benefited from each other, but now we have reached our appointed term which You fixed for us.' He will say: 'The Fire is your home, eternally, except as Allaah Wills.wills. Indeed your Lord is All-Wise and All-Knowing." (*Soorah al-An'aam,* 6: 128)

Humans were benefited by jinnJinn revelations of the unseen and help in fulfilling their human needs. While the jinnJinn basked in human glorification, and human submission to their will. Human beings do not have the ability to control the jinnJinn, as some people claim. That control was given only to Prophet (ﷺ) Sulaymaan as one of his miracles. Prophet Muhammad (ﷺ) said:

"*Indeed an* 'Ifreet *among the jinnJinn spat on me last night trying to break my prayer. However, Allaah let me overpower him and I wanted to tie him to one of the columns in the mosque so that you all could see him in the mm orning. Then I remembered mymuy brother Sulaymaan's prayer:* ***''O my Lord, forgive me and bestow on me a kingdom not allowed to anyone after me.'*** (*Soorah Saad,* 38: 35)" (*Sahih Al-Bukhari,* vol. 1, p. 268, no. 75 and *Sahih Muslim,* vol. 1, p. 273, no. 1104)

[33] *Tafseer al-Qur'aan al-Kareem: Juz 'Amm,*p. 356.

brings forth the dead from the living. Such is Allaah, then how are you deluded away from the truth?" (*Soorah al-An'aam,* 6: 95)